
The Liberalist

Why worry because you have not great virtues? God made a million spears of grass where He made one tree. The earth is fringed and carpeted not with forests, but with grasses. Only have enough of little virtues and common fidelities and you need not mourn because you are neither a hero nor a saint.

Henry Ward Beecher.

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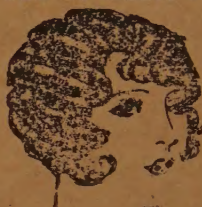
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THE LIBERALIST

Preston Bradley Editor

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MEDITATION

"With our hearts and our minds co-ordinated with a sense of great need, in the quiet and in the silence of this communal moment of worship together, we would ask from the very depths of our being for that cleansing and purifying that everything that is dross and ugly and unkind and untrue might be eliminated and banished from our lives.

We have held so, so feebly to some of our ideals, we have been dominated so weakly by some of our dreams that it is moments like this when we get a flash of what they might be and of what we might be, and what the world might be; we are so definitely related and associated with Earth-bound things, all about us, every day, Earth, and the petty irritating rounds of details deaden and sometimes almost banish our ideals.

For this hour, this hour when all of us, no matter the altar to which we bow, no matter the color that we wear, no matter the race from whence we came, we are, all of us, human beings with human hearts and human passions, human hopes and human failures, and for this one moment of all the week when in the beauty of our sanctuary where our ideals and dreams can never be contaminated or polluted, we are able to approach the white and the high altar upon which rests the eternal and everlasting Goodness that through fire and famine, flood and failure, tears, pain and sin shall always remain pure and beautiful.

And so today, reverently, humbly, we would enter the Holy of Holies, the tabernacle of our

Love, and kneeling reverently in the presence of our highest hopes and our happiest dreams, we would ask for cleansing, we would ask for peace, we would ask for strength, and when we leave this high moment and go back again to the marts of life, to the competition of the world, to the tears and the tragedies and the sorrows again, to the disillusionments and the defeated hopes and the broken promises, and the quiet and the beauty of this holy hour shall have passed and it is life again, and tears again, and sin again, we shall never be quite the same and our failure shall never be quite so ignoble, so let the benediction of love from the high priest of our altars rest in our hearts. If there are those for whom this experience has no meaning, if their only reaction is a jest, and their only comment a condemnation, may their hearts be touched some time and perhaps after they have walked longer in the valley, longer in the garden of stars, they too may understand what the moment of transfiguration really is.

Bless our ill, those dear hearts whose affection and love are in this church today. May we send it laden with our love to the very throne of life and beauty and health as a messenger of recovery. May their tired and sick and weary lives be strengthened. May they feel better, may life be more meaningful, and across the miles to those of our very own, life of our life, may this same love go on its uninterrupted way.

Bless all the world and all that is in it. Some day may it become thy world of Love and Goodness and Truth for all mankind."

"WHAT ARE SAFE SECURITIES?"

Sermon By Dr. Preston Bradley, Pastor of The Peoples Church, of Chicago, June 5, 1932.

"In the discussion of any problem which is commanding the attention of thoughtful people to-day, it seems to me that there are two things that are most consequential and primary and which can never be neglected without mutilating the authority of our conclusions, no matter what they might be, about any of these problems of the modern world.

These two things that I have in mind are not at all new to those who are really trying to think and are not basing their opinions upon prejudices and superficialities and distinctions, but who are trying to dignify the enormity of the problem by the very best intellectual effort that it is possible to make, those who approach these problems from this point of view, not with hatred and passion, but with the sobriety of cold thinking, cannot neglect these two things, it seems to me, except to the disadvantage of a correct solution and a definite portrayal of a way out for a better world.

The first that I shall mention—and I mention it first because of the priority of necessity—is the fact that none of us can eliminate it from our thought processes without disadvantage, and yet as I attempt to keep informed with all the shades of thinking about the problems of the modern world by reading every single source of information available, I am attempting to keep conversant with the seriousness of the problem by reading everything which the extreme right, the right of conservatism, the right that are making an effort to maintain the

status quo, the right who feel that everything that is wrong is only superficially wrong and could be easily eliminated by the re-creation of a new psychological force represented by certain national magazines, books, teachers, politicians and bankers of one sort and another. Then there is the extreme left, represented in the literature and speeches of those ultra radicals of their point of view and who anchor rather definitely to the program that the only way out is complete revolution by the introduction of violence so that there may be a complete and a sweeping change, as all successful revolutions do bring. I read the sources of information which I can get from both the extreme right and the extreme left of the problems of today in economics and religion. I read the "Sunday Visitor" as well as the "Christian Century." I read the "Daily Worker" as well as the most conservative magazine perhaps that I could mention in the maintenance of the status quo, as well as the newspapers, and I am beginning to be alarmed at what seems to be evidencing, on both sides, a violation of these two things.

The first approach is that whatever is happening and whatever the problem, which it is necessary to solve for the reconstruction and recovery, it is an international problem. It seems to me that only a person of limited information and of poorly equipped mentality can look at this world in totality squarely in the face, and not recognize the international character of this situation. I know that in certain quarters the very word

"international" is a word of ill repute, and when it is used in certain places it connotes an entirely different significance than it does when it is used in other places. Now, when I use the word "international" I mean and perhaps a better word might even be the word "universal,"—on second thought I think it is—whatever is happening anywhere is happening every where. Perhaps that is a better characterization. So that today, in the discussion of any problem which concerns the problem of recovery or reconstruction, every thoughtful mind is thoroughly and completely aware of the universality of the problem and of the condition.

I have said it before, and I shall continue to say it, because I see no evidence whatever in anything that is happening in America, or in any other part of the world, that invalidates the logic which I am attempting to use in regard to this problem. I have said it before, and I say it again that there can be no economic recovery for the United States alone. I think that that is fundamental. I think it is thoroughly in harmony with the best thought of all the countries of the world. I don't see anything in that statement that is at all alarming or disturbing from the point of view of the love of country or people.

The fact of the matter is, ladies and gentlemen, that we are living in a world for almost the first time in the history of mankind, a world where by the ingenuity and the capacity of the inventive and discovery, mankind has been able to go to Nature and wrest from her her deepest secret, and by the mastery of that world of Nature has made her his mistress so that she becomes the medium by which can be wafted through the air his thoughts made articulate with speech, and it is pos-

sible for us to sit in our homes and listen to those countries of the world for almost the first time in the history of mankind. Every geographical barrier has been obliterated. What gave individual characteristics to races? Their inability to move from the spot in which they were developing their civilization! That's what did it. That was the first introduction to a complete universalizing of the world! Unquestionably when someone in some dark place wanted to get across a river, or a little stream, he dug out of a log a primitive conveyance and that was the beginning of all intercourse between the nations and between the continents of the world. That was the beginning of the end of an unwarranted local provincialism in civilization and today every single barrier of geographical character that had to do with the moulding and making of nations, lakes, rivers, mountains, dense forests and unmarked prairies, uncharted seas, they are no more. This, I say, is a world for the first time in the history of mankind.

Now because it is a world with the ever increasing population of that world there is something in every human heart that makes it always anxious to discover what is over the hill or beyond the horizon, or over that range of mountains, that has made the heart of humanity a projecting consciousness of discovery and quest. Inevitably there must be complicated and intricate association formed in society with the increase of the ideals of government and the effort of men to live together in peace and with profit and with life.

Now, all this picture is not an unusual picture at all, so the first thing that must be kept in mind is that whatever answer we have, there is none that is specifically an American answer. That

may sound worse than it is. What I mean by that is this, that so far, in the last two years or more of our own disaster, there has been no attempt on the part of a great many of our leaders and moulders and directors of public opinion to treat the universal aspect of this problem. Quite the contrary, they have placed tariff laws, and through the iniquity of these laws have discouraged the prosperity of American business, and have placed the American working-man out of a job, and this tariff wall only protected certain vested interests, and these vested interests were the ones to profit by this iniquitous tariff wall. Now, then, that is the first point that I want to bring to you before I specifically get into some of the problems that I have in mind in connection with this subject.

The second is only this—this is only groundwork for my conclusions,—and this is the thing they seem to be forgetting. First, the universality of it, approaching the problem on the basis of its technical limitations, but they all seem to forget that our own immediate condition started with the collapse of a stock market—that's where it started! Everything was going along pretty well until the stock market collapsed over two years ago, and when that took place then the immediate reaction in our own economic and industrial world was what? We see it now. There are those who maintain that finance is national. What thinker in the world of economics today,—I mean now authoritative voices, I don't mean those who go off on a wild tangent, or get into a blind alley and shout—what person in the world today can actually come to the conclusion that finance is national or local? It simply is not. The fluctuations of a stock market in London, Berlin, Bombay, Rio de

Janeiro, Mexico City, the least disturbance of the economic trade balance between nations,—now I don't want to appear technical or pedantic, we are only interested in truth—the disturbance of the economic balance and adjustment between the nations of the world affects definitely, certainly, every person in this church this morning and every person on top of the earth, everyone! No such thing as national finance! It does not exist. I ought not to be compelled to make but one illustration to give you an authority for that, and that is what happened to a great many investors of the United States when international bankers brought in bonds from South American countries, Chile, and all the other prosperous civilized centers of the world, and brought them to the American people for commissions,—they did not lose—these were given to the American people as securities, on the basis of what? Confidence in the things they represented and the people who sold them. And then a man like Kruger can come to America and from this same financial circle, that we have been taught to look upon with awe because of their ability to deal with vast sums of money, he went back to Europe with 120 millions of dollars without any securities that could pass muster, to a Paris domicile to blow his brains out, only later to be attested not only as an expert financier but also in his ability to forge securities, and he died with the stigma of the criminal upon him! INTERNATIONAL FINANCING!

Now, then, my position is, and I state it very simply and clearly and you can take it for what it is worth—I have been talking on these matters for a good many years and it does not make any difference,—so if you do not coincide with me I am not at all concerned because you are not

going to accept what I am saying, if you did I would be inclined to think that there was something wrong about it, but as long as no gesture is made to put them into operation, and knowing quite well that they will not be seriously embraced by our modern politicians and statesmen who grace the American scene I can state them without any hesitancy or without any degree of worry.

The second point is simply this: Everyone trying to think their way out of the problems of today must remember that they are universal, that's first. With that thesis I make this corollary. I stand upon it and I ask you to wait five years for a verdict, then formulate a judgment against these words. Do not do it now. There will be no prosperity commensurate with the worthwhileness of American people and the American nation until there is a reorganization and a readjustment of the whole question of national and international credit; no securities commensurate with values, which is the basis of all security, but what will be impaired by fluctuating experiences in the country until there is a definite establishment of a new economic adjustment between the nations of the world! International finance must be taken away, and it will be taken away in the next five or ten years from the isolated, highly centralized, organized groups of individuals who are basing their activities upon the selfish motivation of the power that comes from great control of wealth, and which will be distributed in a more uniform and equitable adjustment between a competent leadership of the respective nations that shall mature out of a generation that is still in the making! I ask you to wait ten years.

In this I have no alarm, in this I have no fear, for the danger of

wealth is not in the wealth, the danger of wealth is in the type of personality who administers and controls the wealth. That's the only danger!

The second point is simply this, and I wish the extreme right and the extreme left would see it as well, this is primary: More people of all the nations of the world, of every color, of every creed, of every faith, of every nation, are thinking for themselves about every subject, than ever before in the history of the world! That's the other thing!

Don't neglect the universality of the problem, my conservative friends! Don't neglect the universal character of individual thinking so that the present order of human society has driven into the courtroom of public opinion every single institution of modern life, and there is not a government that is not on trial; there is not a religion that is not on trial, not one; there is not a man that is not on trial; there is not an ideal that is not on trial. This whole world has been indicted and we are all being forced to trial. Let's have no doubts about that. The way to answer that indictment will not be by noise, commotion, bombast or a superficial attitude at all, the way to answer the indictment will be to prove the falsity of the charges! That will be the only way it can be done!

What constitutes true securities? What is the basis of a security? What is security? Security is a hypothecated value that is definitely related to a definite value in excess of the definite value. That may sound technical, but it is the economist's definition and is somewhat verbose and wordy, but what is security? There is no security for anything, for anybody on any basis with any transaction that is more secure than the character of the people who perform

the transaction. That's security.

What are false securities? Well, a good many of you know. You have had the experience. You have been through it, and what did you find in the background of some of the false securities? Why can we not look into our own little world and perhaps blame ourselves a little bit? How many of us were trying to get a hold of dollars that we did not honestly earn? How many of us were gambling in the stock markets? How many of us were gambling on real estate valuations? How many of us were victims of this whole system? I am not placing any criticism against any individual, we were all in it, everyone of us, GAMBLERS, and I maintain that one of the first things that must be done, and I am waiting for some evidence of the fact that it will be done, will be the element of pure gambling shall be removed from the necessities of life for the American people.

Now there is a difference between gambling and speculation. There is a distinction that always must be made, and I only suggest it. I am talking about the gambling aspect of our modern problem. Anything that I get, or you get, in a purely gambling spirit, must be taken from somebody else. That's one of the big distinctions between speculation and gambling. You cannot win \$100,000 on the stock market without someone else losing \$100,000. That's the point. Every dollar that you win someone else must lose. And so we got to the point where the manipulations of eight or ten persons, whose names have been mentioned recently in the press of the country, were able to do what? By making a pool—these words, we become accustomed to them, but there are other words that I could call for the transaction that are very much more authoritative—they make a pool, then

they force, force, force a downward tendency in prices, and then when you walk in the front door to sell on a declining market, they walk in the back door to buy on the same market. You walk out broke, they walk out rich, and that's the thing in a nutshell! That's all there is to it. Don't think it is complicated. I was reading an article written by a financial editor recently where he was saying how intricate and complicated the whole matter is, and how interwoven it was. The matter is so simple that even a poor preacher that knows nothing about economics can see through it! Anybody can see through it!

My position this morning is this: The first essential to meet a security bona fide, just, equitable and honorable, is to get values down where they are actualities and not hypothecated, that is the first thing to do. Let's find out how much we are worth. I don't mean on paper. I shall not go to those who cry for what they have lost on paper, the "ifers" of finance, who were worth half a million IF they had sold out. The first thing to do is to have a recovery of values, and how are we going to get a recovery of values? Well, in the first place it seems to me that one of the primary and essential things to do is to recognize it as a fundamental that we must put the whole nation on a scientific basis of production, distribution and control. Wait five years for that, don't hurry, suspend judgment. The thing I am asking you to do is for you to wait five years. This whole business will have to be put down on the basis of a scientific application, procedure, distribution, all industries, all government—the colossal extravagance of government is one of the greatest indictments of democracy, and one of the first places to begin is with the Federal Government of the

United States. The next place to begin is in the Congressional election of the American people not to forget some men when they are up for office the next time, men who are simply groundlings, who keep their ears to the ground on the basis of petty politics. If something is not done to take away this colossal overhead of federal expense there will not be any use of getting out of the depression, for if we get out it would mean increased federal legislation and they would take it away from us, and now they cannot get anything.

Another one of the great iniquities of the whole business, as I see it, one of the great necessities of the American nation is to balance the budget. We had better get busy and balance it on the basis of actual values and not on speculative values on the basis of our protective and legislative needs as a nation and as a people.

For the first time in the history of civilization, Europe is discounting the American dollar! It is a serious moment in the life of any nation when other nations discount their currency! They are getting the impression, and they are right in the impression. I was perfectly amazed, while talking with a consul general of one of the great countries of the world to be informed that not a single outstanding newspaper of any country in the world maintains a correspondent in the City of Chicago, and Europe is getting the idea that we are on the verge of a complete economic and industrial collapse, and the other nations are getting their idea from the information supplied to them from the certain sources of information of the American people, and you let the respect and the integrity of the American dollar pass out of this world's consideration and you will not have had anything yet in America called a "depression."

Sometimes when I compare it with some of the other nations of the world, I marvel at it anyway. Look at poor Germany, ten or twelve or fourteen years worry and worry and worry, and they are holding on and sitting tight, and within the past 48 hours we learn that the democracy of the past ten years is a failure and Germany is ruled to-day by a dictator! What of England, France, Russia, of the South American countries? What of these revolutions of the world, while we sit here thinking that prosperity is a matter of our mere personal ease, comfort, wealth and influence? America will never dig her way out until she joins hands with the best economic recovery of the rest of the world, and mankind gets out of this pit together! It is folly to think there is any other way. I know that there will be those who will accuse me of saying that which is untrue, but I only ask you again to wait, that is all I ask, for a suspension of your judgment. I believe so fundamentally and thoroughly in the integrity of our American institutions and in the quality of our American projective personalities and our system of government that I don't want the United States of America to go to Germany, Russia or Italy, or any other country in the world. I am asking that we realize this before it is everlastingly too late. That's my plea—BEFORE IT IS EVERLASTINGLY TOO LATE.

It is something to give our lives to! It is something to give our thought to! It is something to give our work to! We can get values down to where they belong, they can be readjusted and reorganized; we can effect a reconstruction for defective banking, we can do something with this great problem. What's wrong with them, I ask you, in these closing moments, as seriously and as effectively as I can, what's wrong? What's wrong with un-

employment insurance? I don't know anything that is wrong with it, do you? You can insure anything in the world. These glasses of mine on this pulpit this morning are insured by the oculist. You can insure your voice, your little finger, your house, your wife, your automobile, everything in the world but your job. Whats the matter with that? I don't see anything really wrong with it. Yet we hear people say that it's terrible, awful! What's terrible about it? If you look at it soberly and sanely and don't get it all mixed up with other things? It is being worked out in hundreds of industries themselves. Some of the best in America and in the world are working it out. What's the matter with old age pensions? I don't know. Some of these things that we have got to recognize are upon us. Well what about these lads that are marching on to Washington? They call it the 'Bonus Army!' The trouble with us in America is that we get ahold of words and we take them out of their pretext and use them without relation to their meaning, 'bonus' and 'dole,' and yet in the same breath of criticism of anything that goes to dole, out goes a plea for 14 millions of dollars to charity. I do not have any trouble in calling charity a dole, if you want to call names. What America needs and must get is not charity. **WE WANT TO GET AMERICA BACK TO WORK!** Every American has a right to work, that is a constitutional right: he has a right to work; they left it out of the Declaration of Independence, but it should have been in there—'We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among those are Life, Liberty and the pursuit of Happiness' and they should have added one more, 'the

right to work.' That is the right of our people, the right to work.

So all we need to do is get down to bedrock and basic things, and finally, what is a little pet theory of mine, stop treating symptoms and treat causes, and we will get out all right. I would not go to a doctor a second time who treated me for a headache. I never would consult him again. You go to a physician and he looks at you and he gives you a pill for your headache, never go back, he is no good. Any physician who tries to find out the cause of the headache and treats that, is worthy of your consideration. **THE WORLD HAS A HEADACHE! THE UNITED STATES HAS A HEADACHE!** Let's not treat the headache; let's find out what is causing the headache and treat that and we will save America from anarchy, communism, dictatorship, or from any of these experiments that the other nations are finding necessary in order to get out. It is our task, it is our job, and it is worth the effort, and I want to have a little part in it. I can, at any rate, try to be helpful instead of destructive, and constructive instead of disintegrating.

One of the characters of American history that I love is Wendell Phillips. I was reading only this week one night in the Pullman while the train was rambling along through the country, when Wendell Phillips, that young graduate of Harvard came out with his friend in the same class. This friend had an income of \$50,000 a year and Wendell Phillips was poor. Wendell Phillips came out of Harvard with his soul agleam for the injustices of slavery. The other boy came out and spent his income on self, ease and comfort. That boy's name I shall not mention, it is a name of ignominy today, but Wendell Phillips' name

shall live as long as the struggle for freedom in the world is known!

I see Cecil Rhodes come out of Oxford, rich, and by his side another boy, rich. One said: 'I will help the world and I will make it possible for superior minds of the Anglo Saxon civilization to study at Oxford from all over the world.' Cecil Rhodes used his dollars for humanity, and the other man's pride was to own the fastest race horse that ever ran on Churchill Downs. He died, forgotten and in shame, but Cecil Rhodes' name illuminates the canopy of idealism for all who love good things.

Two other boys came out of Cambridge, one a scoundrel and a wastrel, the other boy had spent his youth in Regent Street and today on Regent Street you will see a great institution of inspiration and education, and the man who gave it shall adorn the pages of idealism for all time, Lord Rosebury. It is not wealth that is the sin, it is the use to which wealth is put that constitutes the danger. All wealth is not possession; it is a sacred trust. We are all of us trustees, that's all. There will be no pockets in our shrouds; there will be no music of jingling coins in the silence of our tombs; all we have and all we leave and all we are, we are trustees for humanity. Let us perform our trusteeship well and civilization will be affirmed and established throughout all the world."

THE UPTOWN PLAYERS

The Players have earned a vacation beyond a question! They have worked hard and faithfully all winter. They have given material assistance to the Church treasury; they have added much to the social life and friendliness by their delightful monthly studio teas, and carrying on all the work which constitutes a Lit-

tle Theatre Group, painting scenery, making furniture, costumes, etc. They have presented six plays in Channing Hall, the Christmas play at Candle Light service in the Church assisted with the Bazaar, and on Sundays many of the ushers at both morning and evening services are members of the Players. So in a large measure they give a helping hand whenever and wherever it is possible.

The Director of The Uptown Players, James Bradley-Griffin has taken a new role on Life's stage — having forsaken his "bachelorhood," he will now be known as a "married man," having on June 10 married Miss Helen Dancer daughter of Judge H. C. Dancer of Duluth, Minnesota. The wedding was a very brilliant one, taking place in the bride's home, with a large reception following.

Mr. Thor Thorhaug, treasurer of the Players, attended Mr. Bradley-Griffin as best man; Mr. John Graham and Mr. Thomas Maher were groomsmen, both active members of the Players. Dr. Bradley married the couple, and fifteen other members of the Players journeyed to Duluth to attend the wedding.

Mr. Bradley-Griffin and his bride sailed June 15th from New York for Europe, where he will make a survey of Little Theatre work in other countries, and look for new material to present this winter for his own recitals as well as for "The Uptown Players."

THE WOMAN'S CLUB

Members of the Woman's Club are vacationing—but not for long. They are too energetic to remain idle. Soon the President will call a meeting to talk over plans, ways and means!

A committee will be named for the Bazaar! There will be a "get-together" in the form of a good old fashioned picnic at Lin-

coln Park August 3rd for all members that are in the city at that time. Bring the children (and grandchildren) to see the "zoo," take a boat ride on the lagoon—and do all the things we used to do before we drove long distances to Forest Preserves and elsewhere to eat a picnic lunch, sit on the grass and talk over recipes for pickles! There was once upon a time when we got up to an earlier breakfast to get ready for a day at Lincoln Park and we got quite a thrill out of the pretty lagoons, and enjoyed watching the animals being fed! Well—the animals are still there in the same old cages, the lagoons are just as quiet,—who or what has changed?

Remember the Bazaar on your vacation trips—look for "bright ideas" as well as articles. If the relatives or friends you visit have a well filled fruit closet—they might be very happy to donate a jar of fruit or a glass or two of jelly! There are always people ready to buy these home-made articles.

A pleasant summer to everybody!

G. T. B.

REWARDS

When out of the radiant heavenly clime

We survey these cloud-shadowed regions of time,

We shall see that the toil and tragedy here

Were backgrounds for visions of happiness there.

Heaven's rest will be better for toil-filled years;

Our eyes will be brighter for bathings in tears;

The River of Life will be sweeter for those

Who have drunken where Marah in bitterness flows.

—B. J. Radford, Eureka, Ill.,

(Aged 93).

PASTOR'S CALENDAR

Preston Bradley kept the following engagements in June:

- 1—Tower, Minn.
- 2—Address, Tower, Minn.
- 3—Duluth, Minn.
- 5—Sermon, Peoples Church
- 5—Address, DeKalb, Ill.
- 6—Address, St. Louis, Mo.
- 8—Address, Escanaba, Mich.
- 9—Address, Gladstone, Mich.
- 9—Address, Gladstone, Mich.
- 10—Duluth, Minn.
- 12—Sermon, Peoples Church
- 12—Annual Meeting.
- 13—Left for Europe.
- 19—Address, S. S. "Europea"
- 23—Address, London, England
- 26—Morning, Essex Church, London
- 26—Evening, Highgate Church, London.

Wedding

- 10—James Bradley-Griffin and Helen Dancer at Duluth, Minn.

ON THE WAY TO LONDON

By Grace Thayer Bradley

We stood leaning against the railing, forward, on a deck high above the clamor and crowd a deck deserted by all save ourselves. We watched the seemingly endless procession coming aboard from eight o'clock until eleven. Mercy, thought I, with this crowd on the ship there will be standing room only! But many—very many,—did not remain. They came by the hundreds, after the theatres let out specially, many in evening dress, just to saunter about, crowd the promenade deck, the lounge, the smoking room; a few stand chatting to friends who are departing for Europe, presenting them with huge bouquets.

The noises of the warf increase as the time for departure comes nearer. There is a final dumping of baggage into the "hold," a rush of messengers with telegrams, special delivery

mail, flowers, and various packages. "All visitors a-shore" sounds through the ship as a slender deck boy in uniform sounds a brass gong and the hundreds who had come aboard with admittance cards, are again on the dock, enlarging the mob already gathered there. A seething mass of upturned faces, and arms waving flags, streamers, banners, handkerchiefs; an indescribable din of cat-calls, whistles, bits of song and mostly imbecilic "au revoir" messages shouted through megaphones, the "don't forget"—and the "be sure and write" sort, with "wise cracks" from "Horace," and "little Joie" held high over heads to wave a sticky lolly pop at "aunt Mable." Some late passengers are shoved up the gangplank just as it is drawn in, and then there is a long, loud, deep roaring blast from the ship's whistle that sends a shiver down your spine; the crowd on the warf becomes more excited, the calls and screeching voices more shrill, the waving hands more frantic. It is midnight—and slowly the lighted monster moves off. The waving crowd on the docks fade into darkness, the city outline and lights shrink away in the night. A stiff breeze springs up from the ocean, waves wash the hull and throw a wake of white foam trailing behind as the giant ship "Europa" sets out to sea!

When we went down to our stateroom a delightful surprise awaited us. There were baskets of flowers and fruit, piles of telegrams, letters, packages, — it looked like Christmas! Our hearts were very full of joy and gratitude for so many loving expressions of friendship and esteem, and we felt a bit homesick as we went to sleep thinking of all we were leaving at home.

It seemed nice the next morning to be on deck and feel the crisp sea breeze in our faces. It was nice to be on an ocean

steamer again. The slight rolling motion, the almost unperceptible throb of the powerful engines, the spic-spanness evidenced everywhere,—the lovely pink, blue and lavender hydrangias growing in huge masses in the solarium, a comfy place to read when the sundeck grows too warm or the wind too boistrous,—the tasty broth served by the deck steward in the middle of the morning just when you begin to wonder if you really did eat breakfast. The cozy tea tables in the lounge, with music, in the afternoon. The brilliant assembly all in evening dress in the lounge after dinner for coffee, more music—very good music—a few tables of bridge, strolling on the promenade deck, or spending restful hours in a steamer-chair, seeing through half closed eyes the velvety softness of blue sky, puffy clouds rising like balloons from the horizon, — the gleam of white wings as gulls wheel high against the blue,—the waves slimmering aquamarine in the sunshine,—rolling—rolling away to meet the sky. All this is a great thrill to those who love ocean travel.

An airplane I believe is the only means of escape for Dr. Bradley on a Sunday. For while there were two bishops and three other ministers on the passenger list, who took part in the service Sunday morning, they asked Dr. Bradley to preach the sermon. Religious services on shipboard are particularly effective. The lounge was crowded and many stood around the walls. We were only one day out from the French coast that Sunday, and we passed the first ship we had sighted the entire crossing. This always causes great excitement aboard. Everyone rushes to the decks to see, as tho' they had been under the impression they were on the only boat afloat. The ships salute one another with whistles long and loud, as they pass,—

going opposite directions on their way across the trackless sea.

The five days at sea were all too quickly spent and we were not a little sorry when the afternoon of the fifth day brought our ship to dock at Southampton. However there was a deep thrill of excitement in the anticipation of arriving in London by early evening. And there would be the ride up by train from Southampton with tea served as soon as we left the station. Truly our holiday had begun, and we were all in high spirits when we boarded the funny little English train made up of compartments, which they call carriages.

Upon entering our compartment we found the tea table already set, and after standing a couple of hours in a jostling impatient crowd all anxious to have luggage examined and "ok'ed" by the customs officer, we felt in need of food and gladly welcomed the steward who soon came in with plates of hot toast, thin bread and butter, jars of strawberry jam and orange marmalade, and large pots of tea!

My head nearly dropped off turning as tho' on a swivel to see from windows on either side the lovely English countryside, not wanting to miss a single garden or foot of hedgerow all abloom with roses, tall lupins, larkspur, and stately foxgloves bending gently in the wind, like royalty bowing to admiring subjects. There were huge bushes of rhododendrons, — hundreds of them purple, pink-white, the loveliest I have ever seen! Clumps of beautiful flowers defying the confines of wall or hedge, growing in profusion amid the fresh June greenery of fern and bracken, making a veritable garden through which the train sped toward the city.

Not a farm house or cottage on village streets, or workmen's homes crowded together in man-

ufacturing towns was without garden—no matter how tiny the plot of earth—it was blooming luxuriantly with flowers of every kind and color. Many a dining doorway had a bower of climbing roses framing it into a thing of beauty. Never will I forget those cottage gardens or the bloomed flowered hedgerows along the highway to London. Such valuable pictures I hold in memory to look upon and enjoy in retrospect when winter skies are dull and city noises harass!

Ah! indeed—England is bonny in June!

Everyone seemed travel-wearied and were napping, but to me it was fairyland, and I saw everywhere rose, every stalk of foxglove and rhododendron bush, the magnificent trees with low spreading boughs sweeping the ground, the soft green meadows with cattle grazing, the leafy hedges dividing the fields, making it all look like a park. And winding brooks gurgling over stones, with children playing in the cool green shadows, picturesque little homes nestled among flowers,—and over all brooded such quiet—such peace.

The scene was changing. Drab buildings and narrow streets with smudgy-faced children looking at the parting train. Suddenly—oh so suddenly—a cloud veiling the sun, meadows and hedges and flowers disappeared from view, the train slackened its speed—stopped with a jerk, a guard on the outside opened the doors and called "Victoria Station"—and immediately we were in the center of busyness and noise, the crowd and confusion of London.

FORGIVE YOUR YESTERDAYS

Forgive the past and all mistakes
And all the failures and heartaches;

Forgive your yesterdays.
Forgive the days so hard, so long

e times when evil seemed so
strong,
e days with scarcely one sweet
song;
Forgive your yesterdays.

orgive associates unkind
and drop such mem'ries from
your mind;
Forgive your yesterdays.
orgive all dealings filled with
loss;
orgive hard times, the heavy
cross,

Forgive the evil and the dross;
Forgive your yesterdays.

Forgive the grief, the pain, the
bruise;
Forgive the days you seemed to
lose;

Forgive, forgive, forget.
Forgive the past. Unseen, it
dies;

Your vict'ry, in forgetting, lies;
Forget and, in forgetting, rise!

Forgive, forgive, forget.
(From "Unity").

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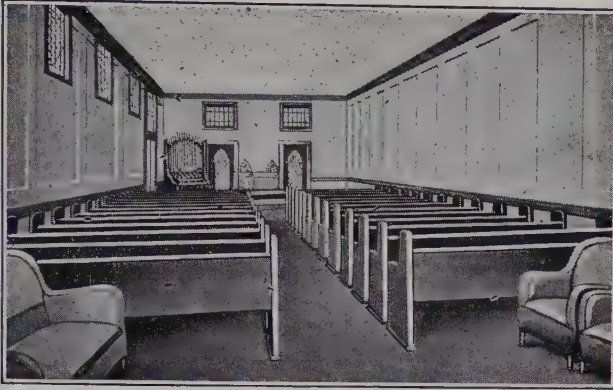
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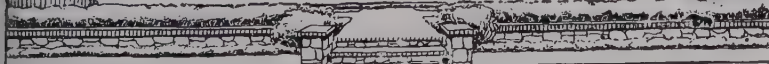
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